

Federal Council BULLETIN

MARCH 1950

OF RELIGION VOL. XXXIII. NO. 3



Coming Events . . .

- Protestant Radio Commission**
New York, N. Y., Mar. 16
- World Council of Churches
Conference on the Problems of the
Family**
Celigny, Switzerland, March 16-24
- Federal Council of Churches
Executive Committee**
New York, N. Y., March 21
- World Council of Churches
Conference of USA Member-Churches**
New York, N. Y., March 22
- Religious Society of Friends of
Philadelphia and Vicinity**
Philadelphia, Pa., March 27-31
- Associated Church Press**
Syracuse, N. Y., April 12-14
- United Stewardship Council**
Detroit, Mich., April 14-16
- General Commission on Chaplains**
Washington, D. C., April 20
- Colored Methodist Episcopal Church**
Kansas City, Mo., May 3-24
- Federal Council of Churches
Executive Committee**
New York, N. Y., May 16
- Federal Council of Churches
Department of Research and
Education**
New York, N. Y., May 15
- Presbyterian Church in U. S. A.
General Assembly**
Cincinnati, Ohio, May 18
- Reformed Church in America**
Buck Hill Falls, Pa., May 19-24
- Northern Baptist Convention**
Boston, Mass., May 22-26
- Presbyterian Church in the U. S.**
Harrisonburg, Va., June 8
- American Association of Theological
Schools**
Columbus, Ohio, June 13, 14
- Church of the Brethren**
Grand Rapids, Mich., June 13-18
- United Presbyterian Church of North
America**
New Concord, Ohio, June 14-20
- Evangelical and Reformed Church**
Cleveland, Ohio, June 20-26
- General Council of Congregational
Christian Churches**
Cleveland, Ohio, June 22-25
- Commission of the Churches on
International Affairs
Executive Committee**
Toronto, Canada, July 3-5
- Romanian Orthodox Episcopate of
America**
Philadelphia, Pa., July 4
- World Council of Churches
Executive Committee**
Toronto, Canada, July 6, 7

THE COVER

This portrayal of the Good Samaritan is the work of Peter Moenius, Bavarian art glass worker of Georgensmund, in Germany.

It is one of twelve stained glass windows in the new Army chapel for the Nuremberg Military Post.

The chapel is housed in a building which was formerly a German Cavalry stable. After extensive remodeling, it was dedicated late in 1949.

Federal Council Bulletin

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-SEVEN NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
General Council of Congregational
Christian Churches
Czech-Moravian Brethren
International Convention of Disciples
of Christ
Evangelical and Reformed Church
Evangelical United Brethren Church
Five Years Meeting of the Friends in
America
Religious Society of Friends of Philadelphia
and Vicinity
The Methodist Church
African M. E. Church
African M. E. Zion Church

Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Church of America
Russian Orthodox Church of North
America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

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MARCH, 1950

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ROSSELL P. BARNES, Editor

DONALD C. BOLLES, Managing Editor

AENID A. SANBORN, Associate Editor

JOHN OLIVER NELSON, Assistant Managing Editor

Contributing Editors: Thomas C. Allen, Jesse M. Bader, Beverley M. Boyd, Samuel McCrea Cavert, Deane Edwards, Richard M. Fagley, Frank C. Goodman, Elma L. Greenwood, Cameron P. Hall, Seward Hiltner, F. Ernest Johnson, George D. Kelsey, Benson Y. Landis, J. Oscar Lee, Henry Smith Leiper, Charles S. Macfarland, H. H. McConnell, J. Quinter Miller, James L. Stoner, Walter W. VanKirk, Alfred Dudley Ward, Armond D. Willis, and L. Foster Wood.

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The Editorial Outlook

MAINTAINING THE SEPARATION OF CHURCH AND STATE

THE RESIGNATION of Myron C. Taylor as the President's representative to the Holy See is an occasion for recalling the President's twice-given assurance that the arrangement was a temporary one. On January 5, 1946, in a conference with a delegation of Protestant leaders arranged by the Federal Council of Churches, the President stated that the appointment of Mr. Taylor was a "temporary expedient" in the interest of peace, that it might terminate at an early date, and would certainly terminate with the signing of the peace treaties. In a second conference, held on November 14, 1948, this assurance was reaffirmed. On January 20, 1950, immediately after the announcement of Mr. Taylor's resignation, a letter was sent to the President in behalf of the delegation, reminding him of these conversations.

In its issue of February 4, *America*, the ably edited Jesuit magazine, comments that "all through the nine years of the mission's existence . . . such bodies as the Federal Council of Churches have continued to raise the same stale and groundless clamor" against it. This seems, therefore, an appropriate time to restate briefly the considerations which to *America* appear as "stale and groundless" but to us as dynamic and weighty.

What is really at stake is the basic American principle of the separation of Church and State. It is the acceptance of this principle which has been the historic bulwark of religious freedom in America, which has insured a policy of equal treatment of all religious bodies by our government, and which has afforded an equal opportunity to every church to develop its own inherent possibilities without either dependence on, or control by, the State.

The maintenance of diplomatic relations with the Vatican, whether openly recognized or

camouflaged under some such title as "personal representative of the President," confers on one Church a special status, not held by other churches, in relation to government. It is thus directly contrary to our historic principle that all churches should have the same status in the eyes of the State.

The observance of the principle that all religious bodies shall stand on the same level in relation to the State has fostered in our country a spiritual climate favorable to good will and harmony among them all. The departure from this principle by the President of the United States has had the unhappy effect of creating needless tension among them. Nothing would do more at the present juncture to improve the climate of inter-faith relations than for our country to make it completely clear that it will not again compromise our historic principle by putting one Church in a preferential position in relation to governments.

THE CHURCHES, THE YMCA AND THE ARMED FORCES

THE SUDDEN decision of the USO to "deactivate" on account of inadequate public support throws a heavy burden on the YMCA. It must now carry on its program in behalf of the men in the armed forces without assurance of the financial aid hitherto received from the USO. Further, the YMCA must now assume a larger share of the total responsibility, since it appears that, instead of the six agencies which have been functioning, only three—the YMCA, the National Catholic Community Service and the Jewish Welfare Board—are prepared to continue operations in the changed circumstances.

Informal conversations have already been initiated by leaders of these three groups looking

toward a coordination of their efforts under some mutually acceptable plan. Such an arrangement would be highly gratifying. Perhaps it would have the advantage also of making it possible for the threefold program—of YMCA, NCCS and JWB—to receive financial support through community chests.

Under the new conditions, in which there are only three agencies for social and recreational work in the armed forces, it is obviously the YMCA to which the Protestants and the Eastern Orthodox look for service to their youth. While the YMCA has always been an independent organization, it has its roots deep in Protestant history. Happily, too, the National Board of the YMCA, in consultation with the Executive Committee of the Federal Council of Churches, formulated a joint statement of principles in 1942 which has proved conducive to harmonious cooperation. This statement reaffirmed it as the policy of the YMCA to serve all, "without regard to race, creed or color," and at the same time expressed the desire that the YMCA should "act with and for the Protestant Churches (to the extent that they desire it to do so) in service to the men of the armed forces."

LANGUAGE AND LANGUISH

AN ERROR in transcription or in telegraphic transmission has provided an unintended exhortation to ecclesiastical bodies. What church body has not been told by laymen that the language of church statements and resolutions does not convey to the man in the street what was in the minds of the authors?

Recently a draft of a statement which was intended to be considered by a church conference was circulated to the members of a committee. In the telegraphic comment received from one of the laymen was this sentence: "Languish of statement is wholly clerical." Our amusement was somewhat qualified by the inadvertent characterization of the statement.

One of the problems the church faces in its public relations springs from the fact that like many other specialized fields, the church has a language all its own. Some laymen even accuse clergymen of talking a dead language. If what the church has to say about the moral and ethical, as well as the spiritual, is to be readily understood by everyone, perhaps we need a vocabulary that will save our messages to the world from languishing in waste baskets.

THE DETROIT CONFERENCE

ACCOUNTS of the National Study Conference on the Church and Economic Life in the press and in this issue of the BULLETIN do not interpret its deeper significance. They have been concerned with speeches and statements.

The conference was even more notable for its achievement of fellowship than in utterance. Its processes were more important than its products. People representing widely differing backgrounds and opinions avoided hard words and stubborn impasses. In secular life, groups are set against each other in tension; in the conference, groups moved toward community and goodwill under the discipline of Christ.

Noteworthy also were the predominance of laymen in numbers and leadership, and the absence of self-conscious distinctions between clergy and laity.

The churches, under God, are increasing in strength.

REDUCTIO AD ABSURDUM

THE ODD assortment of critics of the Federal Council gets odder! John T. Flynn has described it as pro-Socialist. The Ku Klux Klan and the so-called American Council of Christian Laymen have characterized it as pro-Communist. Now Kenneth Leslie insists that the Council is pro-Wall Street!

Mr. Leslie, in the current issue of his paper "The Protestant," following the "Party Line," uses the most reckless language to picture Mr. John Foster Dulles, for several years Chairman of the Commission on a Just and Durable Peace, as "fawned upon" by the Federal Council, and sarcastically refers to Protestant Churches "looking for spiritual guidance" to a Wall Street lawyer. Mr. Leslie finds further evidence "the depths to which the Western Church is sinking" in the fact that Mr. Charles E. Wilson, President of the General Electric Co., has served as Chairman of the "Religion in American Life" campaign, which the Council helped to sponsor.

Such is the ridiculous spectacle produced by this whole business of trying to pin labels on an organization like the Federal Council. Perhaps the combined absurdities of Mr. Flynn and Mr. Leslie and the others will help to make it clear that all their labels for the Federal Council are wrong and that the true description is simply "Christian." As the Executive Committee recently declared "The Council has no 'ism' to defend; it does have a central loyalty to Christ."

ONE GREAT HOUR OF SHARING

By FRED W. RAMSEY

WHAT'S the price of life? That's the question many people are asking today—ten million of them in Germany, 700,000 in Greece, 800,000 in the Near East, seven million in Korea and Pakistan, and untold millions in China, to mention a few countries.

When 24 million American Christians go to church Sunday, March 12, they will try to give an answer. In a movement that spells "life" to people in more than 70 countries on five continents, Protestant and Eastern Orthodox Christians of 19 denominations will unite in "One Great Hour of Sharing."

In more than 100,000 congregations that Lenten morning, worshippers will hear the voices of millions in faraway lands, that have already reached the public through four major national network broadcasts, six 15-minute dramatic productions—"Operation Good Samaritan"—over 900 local stations, spot announcements in as many places, and special treatment on established programs.

Denominational journals, major magazines like *Look* and *Collier's*, and hometown newspapers have carried the story of needs around the world for persons who last year received many million dollars' worth of food, clothing, vitamins, medicine, care, and spiritual aid through Church World Service.

In many states, governors have urged that their citizens support the appeal as a necessary measure to supplement the Marshall Plan and Point Four programs for democracy in "critical areas," and to foster world peace and prosperity.

"Relief luncheons" during the past month have brought home to officials and key laymen of our churches primary needs of those who have nothing. As they ate bean soup, bread without butter, and black coffee without sugar, they felt the gnawing hunger that besets refugees and DPs daily in many a camp.

The spirit behind the movement is characterized by the Scripture verse, "Bear ye one another's burdens and so fulfill the law of Christ."—Gal. 6:2.

It was also expressed by Mrs. Eleanor Roosevelt who said in endorsing the campaign: "It would seem to me very difficult for us in this country not



Dorothy Nicholls, chairman of the Youth Advisory Board of Church World Service examines the miniature steeple which serves as a symbol of "One Great Hour of Sharing", C.W.S. program that will reach a climax in thousands of churches on March 12.

to be grateful for our preservation from some of the hardships of war during this past great world conflict and in return we can only show our gratitude by helping others who have suffered more than we have."

World needs in 1950 were vividly described in the stories portrayed through "Operation Good Samaritan"—

A "Dead End Kid" in postwar Europe finds haven in a Protestant Boys' Town (My Brother's Keeper);

A refugee family from Palestine finds milk from American churches in the Negev desert (Exodus 1950);

Eight DP families, formerly mere numbers in camps, suddenly gain individual status in an Indiana town (My Name on a Mailbox);

A baby born in a ditch, appropriately named "Mr. Trench," and his mother find milk and medicine in a Christian refugee center in wartorn Burma (Crisis in Asia);

Sudeten Germans made stateless and homeless by the Potsdam agreement, wander through Germany (Men Without a Country);

A one-man airforce flies relief over

battle-scarred China (Christ in Red China).

Since the beginning of the year, this movement has spiralled to a climax with each denomination adapting the overall program to suit its own needs, as is characteristic of Protestantism.

The Methodist churches have observed a "Week of Dedication," the Presbyterian Church in the U.S.A. has held "Sacrificial Meals" once a week for a full month, the Disciples of Christ have had a "Week of Compassion," coupled with an "Empty Bowl Plan" and "Brotherhood Dinners," the Protestant Episcopal churches have undergone an intensive two-month study of the Church's task overseas and in this country and the Presiding Bishop will address all Episcopal churches on March 12, and the Lutherans are conducting the first leg of their drive for Lutheran World Relief.

Other denominations such as the Congregational Christian Churches and the Evangelical and Reformed Church are placing main emphasis on the "Hour of Sharing" with their own program as an integral segment of it. All are cooperating in the manner that suits their own form of organization and need.

All of these activities that together make a movement whose results will be determined on March 12, were made possible not only through cooperation by denominations, but also by active participation of agencies like the Protestant Radio Commission, sponsorship by the major interdenominational groups, and endorsement by a number of others.

Cooperation on the local church level can make the movement have meaning, and that will be the test when the "Hour of Sharing" arrives at 11:00, Sunday, March 12.

ONE READER IMPRESSED

Dr. Dwight M. Beck of the Department of Bible and Religion at Syracuse University writes:

"The FEDERAL COUNCIL BULLETIN for January arrived amid a flood of other papers which do not always receive careful reading but I write to say that your editorial page is 'tops.' The Malik quotation and the discussion on religion in higher education appealed greatly to me and I think the editor deserves a 'thank you.'"

400 CHURCHMEN STUDY ECONOMIC LIFE

"... determined to join forces . . . to really bring His Kingdom to pass on earth," says Arthur Flemming, conference chairman in keynote address.

By ROSWELL P. BARNES

THE KEYNOTE for the Second National Study Conference on the Church and Economic Life, which met at Detroit, February 16-19, was sounded by the conference chairman, President Arthur S. Flemming, of Ohio Wesleyan University, at the opening session:

"Surely followers of the Christ can discover areas of agreement within the realm of economic life which will provide the foundation on which forward steps for dealing with the economic issues of our day can rest.

"Surely followers of the Christ can rise above the turmoil and conflict of our day and point the way to solutions that will rest on a sound understanding and appreciation of the facts of our economic life and that will be consistent with His law of love, namely, solutions that will help our fellow human beings realize their highest possibilities.

"And surely as followers of the Christ and as members of His Church, we will never overlook the fact that one of the great opportunities that confronts His Church is to constantly and everlastingly carry forward a ministry of reconciliation."

"Finally, as followers of the Christ, we know that this ministry of reconciliation can not be carried on if we trust solely in our own strength. We believe in the guidance of the Holy Spirit. We know that we will not succeed in our deliberations unless we receive the strength which He alone can bring to us. . . .

"We are here to help one another relieve these tensions. And it can be done. Because we are followers of the Christ, we are tolerant of one another's views. Because we are followers of the Christ we want to help one another. Because we are followers of the Christ, we are determined to join forces in an effort to do everything within our power to really bring His Kingdom to pass on earth."

At the first service of worship in Central Methodist Church, Dean Harold L. Bosley, of Duke University Di-



SPEAKERS AT CONFERENCE LUNCHEON: (Left to right) Herschel Newsom, National Grange; Noel Sargent, National Association of Manufacturers; Walter Reuther, United Automobile Workers (CIO), and George M. Harrison, Brotherhood of Railway and Steamship Clerks (AFL).

vinity School, reminded the delegates of the instructions of Screwtape, the under-secretary of Hades in C. S. Lewis' *Screwtape Letters* to one of his agents on earth who was seeking to guarantee that a certain man would reach Hell safely. The agent had expressed anxiety because his client had joined a church. Screwtape reassured him, in effect: "The situation is not as bad as you think; but you will need to proceed with great caution. Go with him whenever he goes to church, never leave his side, and always keep him aware of the little things; the squeak in the ushers' shoes, a misfit hat, some hypocrite or other. Keep him aware of the little things; don't let him see the church, with her banners flying—for that is the sight at which all Hell trembles." Dean Bosley concluded, "We are here to make all Hell tremble!"

SUCH WAS THE challenge before which 381 delegates, together with a few observers, consultants and registered visitors, bringing the total attendance to 425, worked through four days. Among the delegates were 248 laymen and women and 133 clergymen. The Department of the Church and Economic Life of the Federal Council of Churches, under whose auspices the

Conference was held, had not selected the delegates but had urged the churches to appoint a large portion of laymen and women and to see to it that their delegations represented a balance of interests such as farmers, business men, labor leaders, economists, consumers and people from the professions. Strict classification under these headings is difficult, but the following indicate the proportionate representation of some groups: business, 55; labor, 37; agriculture, 28.

AT A SPECIAL public luncheon on the first day, four speakers made opening statements defining the task and significance of the Conference. The first of these was George M. Harrison, a delegate from the Northern Baptist Convention, and President of the Brotherhood of Railway and Steamship Clerks—AFL. In the course of his address Mr. Harrison said:

"In the light of our increasing knowledge, in the light of the changes that have taken place in our social life and institutions throughout the centuries, more and more Christians are coming to believe that the Church should concern itself—should come to grips with social and economic problems; that if life on this earth is a training for a higher and more spiritual

life in the hereafter, it is certainly not a part of God's plan to have the lives of millions of people made miserable here on earth through poverty and insecurity."

"To the extent and the degree we can continue to enrich our own spiritual and economic well-being, bring to increasing numbers improved standards of life and living, and by example show to the rest of the world that our democratic political system is superior to any sort of dictatorship—to that extent we are building a bulwark against the spread of anti-social, anti-Christian, dictatorial political systems; we are increasing the chances of reaching an agreement between the nations of the world to settle international problems without resort to war."

HERSCHEL D. NEWSOM, member of the Society of Friends, and chairman of the Executive Committee of the National Grange, suggested that in order to make the cost of government clear to citizens "they be taxed as individuals rather than pay the cost of government indirectly."

"We are only kidding ourselves when we think that big business corporations and the manufacturing industry are paying the cost of government. A very substantial portion of everything we buy, whether it be a tractor, automobile, an electric iron, or even food, is a direct contribution to the terrific cost of government, while the terrific cost of government is a direct contribution to everyone's living cost."

One of the major causes contributing to the spiraling cost of government, Dr. Newsom described as the practice of "guaranteeing this or that group an equitable income." He concluded by saying that the basic problem in agriculture was not that of farm surpluses but a lack of balance between supply and demand.

WALTER REUTHER, Lutheran, and President of the United Automobile Workers of America—CIO, said:

"Our dilemma is a dilemma that grows out of the fact that there has been developing an ever-more serious cultural and moral lag between man's progress in the physical sciences and his lack of comparable progress in the human and social sciences. It's because in the physical sciences we have achieved the knowhow to destroy the world physically, but in the human and moral sciences we have not achieved that so-

cial mechanism nor that sense of moral responsibility necessary to translate physical achievement into tangible and moral social achievement. And, that's the dilemma in the world.

"We know how to split the atom, but we don't know how to feed hungry people when there is too much to eat in the world. That is the simple way of putting our dilemma. . . ."

"But the world will judge America", he continued, "and we in America must judge ourselves, not by our technology, even though it's the best in the world. We must judge ourselves as other people will judge us—by our ability to translate technical progress into human progress—into human happiness—into human dignity—because that is the real touchstone by which you've got to evaluate things based upon Christian values."

The final luncheon speaker was Noel Sargent, delegate of the Protestant Episcopal Church, and Secretary of the National Association of Manufacturers. Mr. Sargent presented a 10-point program of basic economic policies to "improve the welfare of the people and to preserve the essential principles of individual freedom of choice."

The program urged the rejection of government deficits "as an easy, norm-

al and even desirable national way of life"; the promotion of labor laws which encourage and protect cooperation between labor and management, and avoidance of government compulsion which would eliminate freedom of choice by all citizens.

IT ALSO URGED the adoption of tax laws which permit savings and provide incentives to invest them; full, fair and impartial enforcement of anti-trust laws, "and their application to practices of both business and labor."

He said that free enterprise in the field of economics "means much more than all this." Free enterprise, he added, is just one part of total freedom. This not only includes free enterprise, but free worship, free speech, free thought, and free elections, the NAM secretary said, adding:

"It means that we have a government in which there is rule by the majority but with protection of the rights of a minority against oppression by the majority. If and when we allow a centralized government to cripple, or even destroy, any of these freedoms, then the government in power will find it easy to encroach upon other freedoms."

(Continued on Page 26)

Worship service at Central Methodist Church. (Above), Dr. Edgar DeWitt Jones (left), Dean Harold Bosley.



Council Has No 'Ism' to Defend Declares Executive Committee

EXPRESSING their full confidence in the Federal Council of Churches as an instrument of Christian unity in America, fifty Protestant laymen, leaders in industry, government and many other walks of life, have joined in refuting as "baseless" charges of "socialism" and "pro-communism" made in recent weeks by John T. Flynn, the Ku Klux Klan and the American Council of Christian Laymen of Madison, Wisc.

"We record our full confidence that the Federal Council functions with complete fidelity to Christian ideals," said the group. "We pledge our continuing support of its work. We express our conviction that, by providing the churches with a means of unified expression and action, it is performing an indispensable task."

Both the group of Protestant laymen and the 155 members and alternate members of the Executive Committee of the Federal Council, declare there is no ground whatever for the charges that now appear to be part of a widespread campaign against the cooperating churches from strangely assorted sources. The statement by the Executive Committee was passed unanimously at its meeting Jan. 17 after a full review of the current misrepresentation.

In response to requests from churchmen in many communities for the facts, a 32-page pamphlet "The Truth About the Federal Council of Churches" was printed by the Federal Council. It is available without charge upon request to the Council's offices at 297 Fourth Ave., New York 10, N. Y.

The pamphlet, in addition to the statements by the laymen and by the Executive Committee, also contains an analysis of each of the three attacks. "Who's Who" information about the laymen and the Executive Committee members is included.

The analysis of Mr. Flynn's book "The Road Ahead", is devoted solely to Chapter 10, "The Kingdom of God" in which the Federal Council and certain Protestant leaders are attacked. The Flynn book is being widely circulated by an organization known as the Committee for Constitutional Government.

The statement officially adopted by

the Federal Council's Executive Committee unqualifiedly rejects the description of the Federal Council "as standing for State Socialism and as tending toward Communism." On this point the Executive Committee says:

"Current misrepresentations of the Federal Council picture it as standing for State Socialism and as tending toward Communism. These insinuations are false. The Council has had a continuous concern for social welfare prompted by the Christian conscience. It has championed human freedom in every realm—the political and the economic as well as the religious—as over against any regimented organization of society or government. It has never advocated the ownership of the means of production and distribution by the State. Working within the pattern of a free American economy, the Council seeks to correct conditions which would militate against the well-being of all and justice for all.

"The Council has explicitly and vigorously repudiated Communism as 'atheistic in its conception of ultimate reality,' 'materialistic in its view of man and his destiny,' and as 'clearly opposed to Christianity'. It has also condemned the revolutionary strategy of Communism as involving 'the disregard of the sacredness of personality which is fundamental in Christianity.'"

The statement concludes with the following interpretation of the spirit of the Federal Council:

"The Federal Council, by reason of its being a real federation, contains within itself a representative cross-section of twenty-seven denominations and therefore includes Christian men and women who as citizens hold different views on public questions. Through a thoroughly democratic process, the Council develops its program and policies on the basis of such unity as is found in a common commitment to Christ and a common effort to make His Gospel effective in the life of the world. The Council has no 'ism' to defend; it does have a central loyalty to Christ. It has no politics; it does have a faith. In that loyalty and that faith it seeks first the Kingdom of God and His righteousness."

The Fifty Laymen

- BARCLAY ACHESON, director of international editions of *Reader's Digest*
- HOWARD C. BALDWIN, member of the legal firm of Baldwin & Boos, Detroit, Mich.
- CHESTER I. BARNARD, former president of New Jersey Bell Telephone Company, president of the Rockefeller Foundation
- RONALD BRIDGES, president of Pacific School of Religion
- JOHN CROSBY BROWN, president of Tamblin & Brown, New York
- THATCHER M. BROWN, recently retired as partner in banking firm Brown Brothers, Harriman & Co.
- J. HERBERT CASE, formerly chairman of the board of the Federal Reserve Bank, New York
- CLEVELAND E. DODGE, vice-president of Phelps-Dodge Corporation
- JOHN FOSTER DULLES, former U. S. senator from New York and former Representative of the United States in General Assembly of United Nations
- MRS. LUCIUS R. EASTMAN, Scarsdale, N. Y.
- EDGAR H. EVANS, honorary chairman of the board of Acme-Evans Co., Indianapolis
- SAMUEL A. FULTON, president of the Fulton Co., West Allis, Wis.
- WILLIAM T. GOSSETT, vice-president of Ford Motor Co., Detroit, Mich.
- WALTER L. GRAY, lawyer, Oklahoma City, Okla.
- FRANCIS S. HARMON, vice-president of Motion Picture Association of America
- WALTER W. HEAD, president of General American Life Insurance Co., St. Louis, Mo.
- JOHN H. IVES, president and treasurer of Ives-Staples Co., Bridgeport, Conn.
- MELVIN MAYNARD JOHNSON, dean emeritus of Boston University Law School
- ERIC A. JOHNSTON, former president of U. S. Chamber of Commerce, president of Motion Picture Association of America
- ORRIN G. JUDD, former solicitor general of the State of New York, partner in legal firm of Judd & Gurfein, New York
- MRS. THOMAS W. LAMONT, New York
- HENRY R. LUCE, publisher of *Time* and *Life* and *Fortune*

Testimony of 50 Prominent Laymen

The undersigned are well acquainted with the Federal Council of the Churches of Christ in America either through participation in its work or contact with its leadership over several years. We have noticed suggestions, some of which have been given considerable publicity, that the Federal Council may be under the influence of persons who believe in State Socialism and who may be using the Federal Council to bring about political and social practices incompatible with a Christian view of the nature of man and his right to develop freely his God-given possibilities. It is implied that the Federal Council may unwittingly be lending itself to conduct which would facilitate Communist penetration of our society.

There is no basis whatever for any such conclusions.

The Federal Council is the agency through which 27 great denominations cooperate in matters of common concern. Its policies are determined at biennial meetings of delegates and, in the interval, by an executive committee made up of members designated by the constituent denominations. These delegates have always had varying political and social viewpoints within the pattern of our American democracy. But their concern in the Federal Council is primarily in vitalizing the Christian view of the relationship of individuals to God and to fellowmen. There is deep concern for evangelization, for human freedom and for social justice with equal opportunity for all.

There are sometimes differences of opinion within the Federal Council as to precisely how these fundamental beliefs should be expressed in words and works. But, so far as we are aware, all applications of these beliefs which have been sponsored or given favorable recognition by the Federal Council have been of a nature to thwart totalitarianism, serfdom, regimentation or despotism in any form or guise. The Federal Council has formally and unanimously denounced Marxian communism as atheistic and as clearly opposed to Christianity. It has pointed out that, on these differences, Christians cannot compromise.

We record our full confidence that the Federal Council functions with complete fidelity to Christian ideals. We pledge our continuing support of its work. We express our conviction that, by providing the churches with a means of unified expression and action, it is performing an indispensable task.

CHARLES J. LYNN, vice-president of Eli Lilly & Co., Indianapolis
W. W. MARTIN, president of the Masonic Home of Missouri
EUGENE R. MCCARTHY, chairman of the board of Brown Shoe Co., St. Louis, Mo.
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FRANK M. TOTTEN, vice-president of Chase National Bank, New York
CHARLES H. TUTTLE, partner in the legal firm of Breed, Abbott & Morgan, New York
WILLIAM W. WAYMACK, recently retired as member of U. S. Atomic Energy Commission, editor of *Des Moines Register and Tribune*
W. WALTER WILLIAMS, president of Continental, Inc., Seattle, and chairman of Committee for Economic Development.

CHURCH MUSIC FESTIVAL

The Toledo Council of Churches, Rev. C. Clark Shedd, executive secretary, held its Third Annual Festival of Church Music Sunday evening, February 11, in the Peristyle of the Art Museum. Four hundred voices from 30 churches participated. The audience numbered 2,200.

This is an annual free service program on the part of the church council in cooperation with the Museum of Art and the Toledo Chapter of the American Guild of Organists.

Dr. Henry N. Switten of Hampton Institute was the guest conductor.

INJUSTICE AND EVIL IN SECULAR SOCIETY

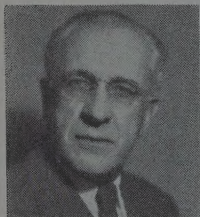
HOME MISSIONS CONGRESS WARNS OF INFLUENCE ON CHURCHES

BY I. GEORGE NACE

AS A PART of the Church's function of moral and spiritual leadership, meetings of church leaders invariably direct a part of their thinking and action toward the injustices and evils in secular society.

But the Home Missions Congress, held recently in Columbus, Ohio, under the sponsorship of the Home Missions Council of North America, went a step farther.

This nation-wide planning conference of a thousand delegates from more than 30 Protestant denominations made an impressive number of proposals for legislative and individual social action. At the same time it also faced honestly the problem of injustice within the Church itself.



I. George Nace

his acceptance weakens the Church's moral influence on society.

In a paper prepared for one of ten seminars held at the Congress, Dr. Arthur L. Swift, of Union Theological Seminary, New York, observed that too many churches are "corrupted by the world, instead of converting the world."

"Where secular society invades the Church," he warned, "it brings in distinctions of race, nationality and social class which destroy the universality of the Church and turn it into an exclusive club."

At the Congress in Columbus, Dr. Douglas Horton, of New York, speaking on an international level, commented that "both totalitarianism abroad and segregation at home are denials of human rights in the sight of God," adding that America's great weakness in a defense of her democratic system was the existence of discrimination against minorities.

THE CONGRESS delegates, admitting that "class and caste are set up where they have no right to be, in the Temple of God," commented:

"So long as many churches display more unbrotherly racial attitudes than many trade unions, the Church can criticize secularism only after deep soul-searching and regeneration."

To this end they recommended that any discrimination on the grounds of race, color, sex, nationality or cultural background be abolished in the right of membership or holding office in the churches; in the hiring policies of churches, denominational and national church organizations and in the admission of patients or clients by church hospitals and welfare agencies.

They also recommended specifically that Panama Canal Zone churches end their membership restrictions to white, English-speaking people; that Indian Christian leaders be given greater opportunities and that Indian workers be employed in other projects than exclusively Indian ones; and that the churches as a whole include unchurched Jewish people in their general program of evangelization and act on the message of the World Council's Amsterdam Assembly, that "anti-Semitism, no matter what its origin, is absolutely irreconcilable with the profession of the Christian faith."

The delegates were concerned with the inroads of secularism in church-supported colleges, which they ascribed to a number of causes; employment of faculty members with no particular religious interests; the drive for larger enrolments to supplement depleted funds and the failure to orient students to church life.

AMONG the remedies the Congress suggested were increased financial support of church colleges by Christian groups; the employment of professors who are sincerely Christian as well as competent teachers; the full-time services of campus chaplains and the training of skilled youth and student advisors by the theological seminaries. Delegates also urged that both colleges and seminaries accept students without

discrimination as to race, color or national background.

Both racial and economic justice were taken up in the Congress' resolutions on the Church's relation to society.

Secularism, Dr. Reinhold Niebuhr of Union Theological Seminary, New York, told the delegates, is often protest against church complacency toward the evils of industrial society.

The delegates themselves stated their findings that both welfare and social justice were the concern of the Church.

Noting the denial of human rights to large segments of the population, they called for "speedy" adoption of the Fair Employment Practices Commission Act; sent a telegram to Speaker of the House Sam Rayburn, urging that the bill be brought out of committee for a vote; and planned to study the bill individually and communicate their views to their own Congressmen.

They also recommended "adequate and unsegregated" housing for the American people; greater equalization of educational opportunities and support of government and private measures to provide better health facilities.

On the issue of adequate housing to preserve wholesome family life, the delegates stated that if private resources could not provide adequate housing for all the nation's families, would become the responsibility of federal, state and local government.

IN THE FIELD of migrant labor, where workers have increased by more than 40 percent in the last ten years, the delegates asked church groups to press for prompt enactment of legislation to improve the living and working conditions of the nation's estimated two million migrants.

Some of the legislation recommended was protection of migrant children against employment which would interfere with their schooling; extension of social security and old age benefits to agricultural workers and an end to importing foreign nationals into the country as agricultural workers. T

delegates noted, however, that this measure did not include any opposition to the entrance of displaced persons.

Other government action recommended by the church leaders included removal of American Indians from their present wardship status; admission of Hawaii and Alaska to statehood and the appropriation of special funds for a 1956 religious census.

In addition to both church and social action for greater justice, the Home Missions Congress made a strong plea for increased cooperation among both individual churches and their denominations.

The delegates particularly urged the consolidation of all appeals for overseas relief and the cooperation of churches for greater effectiveness in both urban and rural work.

A recommendation which one Congress spokesman called "the basis of Protestant unity" called on the denominations to set aside one part of their budgets for interdenominational work on the local level.

THIS TYPE of project was particularly recommended in the approach to the long-neglected low-income groups and industrial workers in congested city slums. In the urban field, an interdenominational approach by the churches to residents of new housing developments was also recommended. It was suggested that church work in low-cost housing projects be financed interdenominationally at first, "with the understanding that if a church is to be developed it ought ordinarily to seek affiliation with some denomination."

Cooperation in rural church work was particularly urged for "sub-marginal churches" which, delegates suggested, should band together to develop community-wide programs such as social service, recreation, pastoral counselling and church education.

In the rural South, the Congress recommended that white and Negro ministers join forces to bring out a wider community acceptance of the Negro and a deeper understanding of his problems. Noting that the rural Negro now suffers from overcrowded living conditions, a life expectancy 20 percent below the national average, and a general exclusion from community affairs, they stressed the need for the Church to take an active hand in helping to raise living and educational standards as one step toward Christianizing rural life.



Mr. John Foster Dulles (extreme left foreground) addresses members of Japanese Diet, touring United States under auspices of United States Army, at reception at New York hotel given by Federal Council of Churches and Foreign Missions Conference.

WELCOME JAPANESE DIET DELEGATION

THE HAND of Christian fellowship was extended to fourteen members of the Japanese Diet at a reception in New York's Prince George Hotel sponsored by the Federal Council of the Churches and the Foreign Missions Conference and attended by fifty religious leaders of the metropolitan area.

Dr. Walter W. Van Kirk in his address of welcome assured the Japanese guests that the churches of the United States were resolved to do everything within their power to promote peace and goodwill between the two countries. He recalled the efforts of the Federal Council over the past twenty-five years, to remove the stigma of racial discrimination from the nation's immigration and naturalization laws. Dr. Royal Fisher, for the Foreign Missions Conference, greeted the visitors in their native tongue.

Mr. Takeshi Yamazaki, chairman of the Japanese delegation, in his response, emphasized the role to be played by Christianity in the making of the new Japan. He criticized the type of motion pictures imported into his country by Hollywood and urged the film industry to pay greater heed to the social and moral requirements of his people.

Mr. John Foster Dulles, a member of the Federal Council's Department of International Justice and Goodwill, and former United States Senator, expressed the conviction that another world war could be averted. "I believe there is some exaggeration in reports of the risk of any immediate war," said Mr. Dulles. "Although the Communist party teaches and preaches the use of violence, it prefers class warfare to open military attack. If Japan is united in the methods of democracy so that there is no opportunity for a class war inside the country, the danger to Japan will be very little."

Asked about the hydrogen bomb, Mr. Dulles stated that it should be possible to achieve international control over atomic weapons. He conceded that he knew of no new formula for breaking the existing deadlock between Russia and the West in the negotiations of the United Nations Atomic Energy Commission. "But there is no reason to feel hopeless," Mr. Dulles added. "Even rulers of despotic states are responsive to world opinion."

At the conclusion of the ceremonies one of the U. S. Army Officers accompanying the Japanese delegation said to Dr. Van Kirk, "This is the most fruitful of all the meetings thus far arranged for our Japanese guests."

A Vision of Religion on the Campus

UNITED EFFORT EMPHASIZING RELIGION AS A VITAL FACTOR
IN EVERY WALK OF LIFE HELD ON 35 CAMPUSES THIS YEAR

By JOHN OLIVER NELSON

WHAT CAN united Christianity do on 1200 American campuses—sophisticated or agrarian, sport-coated or shirt-sleeved, liberal or fundamentalist, shaded by skyscrapers or elms? This year thirty-five universities and colleges are finding out, as the University Christian Mission has its biggest year's program ever.

From one angle, the University Christian Mission means a small office in the Federal Council Building, where big, genial James L. Stoner has



James L. Stoner

his headquarters—with Miss Dora-thea Darch at his elbow. From another, the UCM is a committee of several dozen student leaders and students who meet several times yearly and eye Mr. Stoner's program with care and approval. But for the thirty-five campuses on the UCM list this year, the University Christian Mission may well be a great experience in how to make Christianity relevant to students in 1950. That program is news among the two million undergraduates.

Points in Preparation

First, it will be news on some campuses that religion can still bestir itself for a united effort. On some, "religious emphasis week" long ago lost its edge, or was discontinued. On others, required chapel or required religion courses may be coldly received. On many a campus counting its students in thousands, or tens of thousands, no great event except a football or basketball game could be imagined as setting out to reach everybody in the university. Yet here is how the University Christian Mission can deal with such situations.

Long before the actual UCM Week in March, the campus paper has noted

with interest that a large committee—possibly 100 students and faculty—has been planning Christian Living Emphasis Week (CLEW), or Christianity Our Major Emphasis (COME), or whatever the five-day period is to be called. Jim Stoner has visited the campus to confer on a hundred matters: what speakers from a suggested UCM list, what publicity, what cooperation from town and gown, what auditoriums and teas and fraternity bull-sessions and faculty luncheons and classroom presentations and team lodgings and committee breakfasts? Most of UCM, obviously, is preparation.

The Week Itself

Then UCM Week "hits". The keynote speaker in the big auditorium may be T. Z. Koo or Robert A. Millikan or Bishop Stephen C. Neill, with posters pointing the time and place, the university choir singing, the president welcoming, the eager, detail-minded student committee sitting on the platform estimating how many hundreds are present. The next morning, in many schools, the dozen or twenty team members head off after committee early breakfast (at seven!) to take classes over: English, math, astronomy, psychology, religion, dietetics—each man or woman seeking to relate deftly the subject matter there to the core claim of Christianity. Another approach is a convocation of, say, the engineering department, to hear a team member talk about Christian vocation in that field. By lunchtime, each team member is setting down his or her cafeteria tray with a questioning group of undergraduates on every side.

Interest groups that afternoon bring dozens or hundreds, or in some instances, thousands, to discussions of race, skepticism, music, marriage, militarism, missions, or any other field arranged by the local committee. These groups usually grow during the five-day period, and most of them provide sharp discussion. Dinner hours keep up the same variety of interest, usually with each team member the guest of a

fraternity or sorority. Even where "pledges" are sternly required to be present and be polite, conversational consideration of religion usually carries on long after fraternity protocols has freed members from staying. After this, there may be further convocations or panel discussions carrying the UCM team members to late interviews and bull-sessions in dormitories. With most UCM missions beginning Sunday morning and lasting through Thursday afternoon or evening, team members willing to "talk about Christian faith with anybody who wants to talk" are ordinarily ready for a rest-cure—but usually glowing with the opportunities in undergraduate life which have been opened to them during these five fast-moving days.

What the Campuses Say

What is the outcome of these UCM approaches to campus, seeking as they do to reach students where they are—in meal-groups, in fraternities and dormitories where they live, in classes in their moods of skepticism or rebellion or eagerness or urbanity?

From Western Reserve University: "There has been a running fire comment in the University press ever since the Week, between champions of religion and those who think psychology has taken the place of religion."

From Morningside College: "This week had a more far-reaching influence than anything of the sort previously held. There can be no doubt that the Spirit of God was active in a signal way in our midst."

From Kansas State (President Milton Eisenhower): "From visits with students and faculty members in recent weeks, I have obtained confirmation of my own belief that LIFT Week... was by far the most successful religious emphasis program we have ever had."

From Harvard: "Bishop Neill's visit was the first event of its kind we ever had. He and the dozen seminar leaders



CAMPUS GLIMPSES OF UNIVERSITY CHRISTIAN MISSION—(Above) Dr. Arthur B. Kinsolving (by fireplace) leads "bull" session in DKE house at University of Virginia; (below) Dr. Ralph Hyslop (left) of the Pacific School of Religion greets Bishop Stephen Neill at Berkeley, Calif. station as he arrives for Mission at University of California.



ers in the Houses made history on this campus."

From Southwestern Louisiana Institute: "A professor who has been here 42 years told me it was the finest week he had ever known."

From Western Carolina Teachers: "It brought our students a vision of religion as a vital factor in every walk of life."

Contact Is Campus Wide

At its best, the UCM program obviously touches a university campus at dozens of points. Students can avoid a "religious meeting" called in the central auditorium. But they can't avoid going to a class where they find Christian faith interpreted in terms of that subject. Nor can they avoid meeting a UCM team member where they eat, or where they sleep: the "living groups" are the places to seek participation by the great majority. On the other hand, students who actively want to find out more about religion but don't go to Sunday church, will be caught by such a seminar theme

as "The Skeptics' Corner", or "Can Religion Beat the Atom Bomb?" or "Why Boy Meets Girl—Or Doesn't", or "Is Revelation Intellectually Respectable?" During a several-day period, such a student can follow out his curiosity or concern about the Christian faith in ways never open to him on the campus during the rest of the year.

Will this, then, be "revival" on thirty-five campuses this year? Not in the accepted meaning of that term, yet "revival", meaning a time of renewal of Christianity among students, intellectual and emotional and decisional, is involved everywhere the UCM does its job. This is revival and evangelism in terms which really affect student life—their philosophy, their occupational choice, their ethics in exams or dates or fraternity politics, their knowledge of Christian truth.

The Committee Makes Policy

Behind the actual program in the colleges and universities, and even

behind the staff of the UCM there stands this year one of the most active UCM committees this movement has ever had. Its chairman is Rev. Dr. Arthur B. Kinsolving, a New York Episcopal minister who himself has a brilliant record of effectiveness among students. Other members are national leaders of students and a number of alert students themselves. Together this group maps out the large strategy of the University Christian Mission. What campuses shall be served next year? What team members shall be suggested to local committees?

A big question answered this year for the first time is: what literature shall UCM provide for students through its program? As always, leaflets and books from approved sources will be displayed on book tables at each UCM campus. But last fall the Committee put out, for the first time, three leaflets of its own, to answer questions of students. In bright color, brief, readable the three are entitled, *Student, Size Up the Church, Student, Can You Say 'Our Lord?'* and *Student, There's No Law Against it*. Published for one cent apiece, these new leaflets, from the start, have been widely used.

The whole wide-ranging program is handled from the office at "297", where Jim Stoner and Miss Darch have their headquarters in the Department of Evangelism. The department's executive secretary, Dr. Jesse M. Bader frequently gives a helping hand.

In addition to Dr. Kinsolving members of the UCM Committee include: Miss R. Elizabeth Johns, vice-chairman; Charles Schwantes, vice chairman; Miss Anne Shaw, recording secretary and Miss Fern Babcock, Jesse M. Bader, Robert Brashares, Henry B. Cannon, Edward Carroll, John L. Casteel, John Deschner, Hart Helmich, E. G. Homrighausen, Mrs. Douglas Horton, Clark Hunt, Miss Wanda Jackson, E. H. Johnson, George Kelsey, William Keys, Ira Langston, J. Frederick Miller, Phillips P. Moulton, John O. Nelson, Miss Dorothy Nyland, Kenneth Rinehart, J. Benjamin Schmoker, Miss Ruth Seabury, Raymond Seeger, Harold Viehman and Thomas Wilson.

As the University Christian Mission rounds out the thirty-five campus missions on its schedule for this academic year, it has made an indelible mark upon higher education in America.

RADIO EXPEDITERS—A PLAN TO AID THE CHURCH ON THE AIR

By CLAYTON T. GRISWOLD

(Executive director of radio and television of the Presbyterian Church, U.S.A. and a volunteer staff member of the Protestant Radio Commission with special responsibility for radio expeditors.)

WHEN THE telegraph was invented more than a century ago the amazement of its inventor, Samuel B. Morse was expressed in the first message he transmitted. It read: "What hath God wrought!"

When Ultrafax, the newest form of radio communication, in October, 1948, transmitted a thousand page book through the ether in exactly two minutes and twenty seconds this scientific achievement was barely noticed. Rapid communication has become a commonplace of an atomic age.

The facsimile receiver called Ultrafax can receive and record at breathtaking speed pages of printing or writing, maps, drawings and photographs. It sounds fantastic but imagine being able by facsimile to receive and record in your home a book the size of the Old Testament and half of the New Testament in less than three minutes.

The Church must claim some of the facsimile recording for God.

Radio with eyes is called television. Everyone knows that the growth of television these last two years has been phenomenal. The United States began the year 1948 with 17 television stations and came to the end of 1949 with 98 on the air. We began 1948 with just a few thousand receiving sets and came to the end of 1949 with three and a half million television receivers in homes and public places. By the end of 1949 Americans paid almost a billion dollars for television receivers. At least twelve million people a day view television. Who can guess how many millions watch special events like the presidential inauguration and World Series baseball games?

The Church must claim a significant share of television for God.

WHILE IT is reported that television is cutting into radio listening of some people, little slowing down of the radio industry is apparent. In fact, radio is still expanding and new stations are being built. More than forty-four million new radio sets have been sold since the war so that 94.2 percent of the American homes have a radio.

The Church must claim more of the air for God.

How is the Church going to do this? How claim more of facsimile, television and radio for the cause of Christ in the world? What can a congregation or an individual Christian do about it? Here is a practical suggestion. A study of the religious radio situation in America indicates that we need better liaison between the churches and the radio and television stations. We need in each community a layman who will make this liaison work a major responsibility. We need about 2,900 men to serve as Religious Radio Expeditors. This idea has been endorsed by the Protestant Radio Commission and the National Council of Presbyterian Men.

An *Expediter* is one who helps to get something done.

A *Religious Radio Expediter* is one who helps to put religion on the air.

At the time this is written there are more than two thousand nine hundred radio and television stations operating in the United States.

Needed—an equal number of Protestant laymen who are interested in the Christian cause and who are willing to serve as religious radio expeditors.

It would be the privilege and duty of the expediter to—

(1) Notify the Protestant Radio Commission, 297 Fourth Ave., New York City, of your willingness to serve as an expediter so that you will be on the mailing list to receive the latest program announcements.

(2) Learn what the local council of churches is doing in religious radio and work in cooperation with this local council.

(3) Become acquainted with the

manager and the program director of the radio station in your community and learn about the policies, the listening area and the network affiliation of the station.

(4) Inform the radio station about the local, transcribed, and network religious programs recommended by the local council of churches and the Protestant Radio Commission.

(5) Organize a publicity committee, which, through notices in church calendars, stories and listings in newspapers, and through spot announcements on the radio, would bring the programs to the attention of the public. Tell the radio station about your publicity plans.

(6) Help the station to fulfill its public service responsibilities by assisting in the preparation of programs that are representative of the life and Christian concerns of the community.

(7) Encourage the writing of appreciative letters to the station whenever a program is particularly good.

(8) Transmit to the Protestant Radio Commission information about the religious radio and television needs of the community.

THE EXPEDITER should discover what religious radio programs are being or could be, produced locally through the council of churches, such as Worship Program, Religious Round Table Discussion, Religious News Summary, Youth Interview or Discussion Program, Women's Program, Children's Story Program, Drama of the Christian Family, Sunday Church School Lesson, Religious Music.

There are some transcribed religious programs which have proved very popular in the communities where they have been used, but expeditors are needed in the other communities to form and enthuse the station manager.

The excellent religious dramas for children entitled "All Aboard For Adventure" and the dramatic series called "Radio Edition of the Bible" were carried last year by hundreds of local AM and FM stations. "Without End," documentary and dramatic series presenting the Christian challenge in Asia and Africa and including a thrilling program about Albert Schweitzer has been carried about 900 stations. But a large number of stations failed to carry any of these.

(Continued on Page 23)

United Evangelistic Advance: News of Many Activities

DURING the week of February 12-16, the Protestant churches of Washington, D. C. carried on together a Home Visitation Evangelism program. This was done jointly by the Washington Federation of Churches and the Department of Evangelism of the Federal Council of Churches. Some 100 congregations participated. The city, which now has a population of one million, was divided into eight sections. One director was placed in charge of each section. These directors were: H. L. McConnell, New York, N. Y.; George Sweazey, New York, N. Y.; I. Lloyd Gustafson, Mason City, Iowa; H. H. Thompson, Atlanta, Ga.; Walter E. Woodbury, New York, N. Y.; Clifton M. Wiehe, New York, N. Y.; and Harold Martin, Norwalk, Conn. Three weeks preceding this home visitation program, a religious census was conducted on one Sunday afternoon. A Preaching Mission will be held in Washington, October 29-November 3, with 25 speakers participating during the week.

Kansas City Teaching Mission

During the period from January first to Easter, 21 Teaching Missions, of eight days each, will be held. Another large group of cities will hold their Missions in the autumn. Recently, Greater Kansas City, which includes practically all of Jackson County, took a religious census on one Sunday afternoon, as a part of its Teaching Mission. 3,100 people helped with the work. One church of 2,400 resident members received 1,500 names of individuals who expressed a preference for it. Scores of other congregations had similar experiences.

Kansas City will conduct a week of Home Visitation Evangelism March 26-30. Practically all of the Protestant churches of the community will participate, under the direction of Dawson Bryan, Director of Visitation Evangelism of the Board of Evangelism of the Methodist Church. His Board has loaned him for this enterprise, under the joint sponsorship of the Kansas City Council of Churches and the Department of Evangelism of the Federal Council.

This autumn, beginning October 29 and concluding November 5, a Simul-

taneous Preaching Mission will be conducted in Greater Kansas City. Thus, during the United Evangelistic Advance, and before the end of this year, Kansas City will have participated in three projects which are a definite part of the Advance.

Missions at Yale and Harvard

The University Christian Mission Committee of the Department of Evangelism was most fortunate in securing the services of Bishop Stephen Neill, of the World Council of Churches, for Missions during February on four campuses—Yale, Harvard, California at Berkeley, and Princeton. Reports have been received from Yale and Harvard. At Yale, the daily attendance was 800-1,000. Along with Bishop Neill were 15 men who met students in the various colleges in small groups and in personal interviews. At Harvard, about 15 men met the students in organized houses. It was the first time in the history of the University that anything like this had been attempted.

21 campuses will hold University Missions during the first three months of this year, and 15 more this autumn. The Missions begin on a Sunday and close on the following Thursday night.

Preaching Missions

A number of Preaching Missions will be held during the United Evangelistic Advance. Stanley Jones will hold 26 of these, under the direction of the local councils of churches and the Department of Evangelism of the Federal Council. From January first to Easter, he will hold 14 Missions. Those already held this year are at Portsmouth, Ohio; Wilmington, Delaware; Utica, N. Y.; Somerville, Mass.; Springfield, Ohio; Jacksonville, Florida; Fort Lauderdale, Florida; St. Petersburg, Florida; Griffin, Georgia; Pittsburgh, Pa.; Providence, R. I.; Peoria, Illinois; Kokomo, Indiana, and Duluth, Minn. Large audiences have been in attendance at all these Missions held thus far this year. Each Mission is preceded, by two weeks, with a Visitation Evangelism program.

Denominational Evangelistic Activities

Every denomination is unusually active in evangelism during the United

Tulsa Council Helps With Crippled Children

Sunday school sessions at the Junior League Convalescent Home for Crippled Children are a project of the Tulsa Council of Churches.

The classes are taught by members of the age group councils and were started at the request of the Home officials, after the number of patients was increased by last year's polio epidemic.

The Sunday school is held at 6:30 in the evening in order to allow the volunteer teachers to attend to their regular morning classes and also because late sessions give the children something to look forward to throughout the day.

Evangelistic Advance. The Methodists have designated the week of March 12-16 as National Week of Visitation Evangelism. A two weeks' School of Evangelism will be held at Davenport, Iowa, beginning April 12, for 200 young preachers. No one is invited whose age is over 36.

The Disciples of Christ will bring their three-year program of evangelism to a climax on June 30 of this year. The goal for the three years is 900,000.

The Congregational Christian Churches have been holding many Conferences on Evangelism. The most recent conference was for the ministers of Illinois, held at Champaign.

Eight Lutheran bodies are working unitedly under a General Commission on Evangelism. The emphasis is on lay evangelism.

Limitations of space prohibit the relating of interesting things other denominations are doing. The United Advance is going forward both denominationally and interdenominationally. All are following much the same program and all are making the same emphasis.

Bible Study at Rochester

A part of the United Evangelistic Advance program has included popular interdenominational Bible study groups. One of the best reports comes from Rochester, N. Y. Colgate-Rochester Divinity School and the Rochester Council of Churches cooperated in conducting a six-weeks lecture course. James R. Branton of the Divinity School was the teacher. There was an average attendance of 500 on each of the six evenings.

Urban Churches Plan Strategy for Years Ahead

CITY CHURCH CONVOCATION FACES MANY NEW PROBLEMS IN COMMUNITY

By ROSS W. SANDERSON

SOMETHING NEW has been added to urban Protestantism. The Convocation on the City Church, held in Columbus, Ohio, January 23 and 24, was more than just a curtain raiser for the Home Missions Congress.

It was sponsored by a new Joint Committee on the Urban Church, instituted by the Federal Council of Churches, the Home Missions Council, and the International Council of Religious Education to parallel the Town and Country Committee, which has long represented these same three agencies, and has held important convocations on the country church. When this Commission on the City Church was organized, it decided to poll the nation as to what average churchmen think are the chief problems facing city churches. Local conferences were held over a period of more than a year, from Maine to California, from the Twin Cities to Florida. Correspondence and check lists sampled opinion everywhere. Before the Joint Commission launched its urban church program, it convened this Convocation to study the needs of city churches.

At Columbus there was a most felicitous scrambling of pastors, denominational "middlemen," lay persons, and interdenominational executives at every "level." Their conclusions were important, their differences of opinion educational, but of much greater significance was the fact that they were there together, facing up to the same problems, learning to talk the same language.

The Convocation consisted of 200 denominationally chosen administrators and representative pastors, plus almost as many more persons representing councils of churches, theological seminaries, college and university sociology departments, workers in allied agencies, and colleagues in non-church organizations. Ten simultaneous seminars were offered. A full third of the delegates wanted to join the one on Protestant Urban Planning. This fact in itself marks the beginning of the end of an unplanned ecclesiastical economy, at least so far as the more regular churches are concerned.

Whether it is in the "lush" suburbs, where even the financially strongest denomination wants a clear allocation before it will risk the tens of thousands of dollars now required to start a new church, or in the "liability" areas, where underprivileged persons live, and competition means slow death or stunted growth for all the competitors, city churches are now trying to stay out of the way of one another.

Dr. H. Paul Douglass and his associates in the Committee for Cooperative Field Research have built up a sufficient body of knowledge to prove that what is needed, for the most part, is fewer and better churches, in the city as in the country. They have shown, too, that if new churches are to have a chance to take root and grow, their sites must be wisely and cooperatively chosen, their fields protected from unfair and unwise competition. Likewise if population shifts are to be followed by appropriate adjustments among the churches, in number, program, location, and relationships, what is happening in their neighborhoods must be competently understood by all the denominations.

Moreover, the time has gone when all churches can proceed to serve only their own kind of people. The selective parish, the interest group—call it what one will—has its place; but too many churches have neglected the people living under their very eaves. It is the business of the church, said this Convocation, to see that all sorts and conditions of men are served.

Church leaders are determined that the abrupt sale of local church property by one group to an entirely different one, by reason of population change, shall cease. The church, as a fellowship of all believers, should make the necessary changes in paid personnel and volunteer leadership to enable it to serve its neighborhood, whatever happens to the character of its people.

This Convocation considered the problems of downtown churches, good residential neighborhood churches, church enterprises in ribbon communities, church opportunities and responsibilities in the rural fringe, where the city spills over into the country, in cultural islands, in areas of blight; it

faced squarely the differing needs of churches in transition: whether from some other language to English, from some European or Spanish American or Oriental background to American, from rural to urban, or from white to black.

It recognized that many needs could only be met interdenominationally. It preferred denominational to interdenominational churches, but it found that lay opinion is less and less interested in the differences among denominations. For a denominational executive to say, "None of us does anything interdenominationally in our state that we can do interdenominationally" is something new under the sun. So is the action recommending a permanent budget category for the support of local interdenominational projects, particularly those in underprivileged areas, by denominational boards and agencies.

It discovered that to have no policy is often to have a bad policy. What churches do not do is as important as what they do do. If their programs are never newsworthy, if their radio time is dull, if they do not make the skilled use of audio-visual aids which the public schools do, it is only to the fault of the churches themselves; they lose influence or fail to acquire it. Not to have a good public relations policy is to have a poor one.

Just to talk, said this Convocation, is not enough, even if what is said is 100 percent correct. Resolutions, printed pronouncements, and the like have their place; but what counts is action, individual and by groups. That is true economically and politically; it is also true in the Church itself. One result of this gathering was to convince the Commission that it has a permanent task. It is planned that in the next National Council, which by December of this year will unite the three councils that sponsor this Commission, as well as a number of other councils, will have an appropriate unit of city work, with a full-time executive. The Convocation report will constitute the first number of a city-church bulletin, to be issued at least quarterly, matching the *Town and Country Church*.

This Convocation registered a new

FMC ASKS COUNCIL TO "KEEP THE DOOR OPEN"

The Foreign Missions Conference of North America has asked the National Council of Churches of Christ in the U. S. A. not to close the door against its becoming associated with it.

The 300 delegates at the recent annual meeting at Buck Hill Falls, Pa., unanimously requested the National Council to delay action on any changes in its constitution which might jeopardize the Conference's future participation in the Council.

They also asked the National Council to allow representatives of the Foreign Missions Conference to share in drawing up bylaws for the function of foreign missions within the National Council. The resolution said that this would assure "the Conference its essential unity, continuity and autonomy" and at the same time gear the function of foreign missions into the program of the National Council. —

Last year the Foreign Missions Conference voted against joining with the seven other Protestant interdenominational agencies to form the new National Council. It is the largest of the national interdenominational agencies, comprising more than 90 foreign mission boards and agencies of 52 major Protestant denominations.

A committee of nine members has been appointed to work out future relationships with the National Council:

Dr. Glenn P. Reed (United Presbyterian), *chairman*; Raymond A. Dudley (Congregational Christian); Rev. C. Darby Fulton, (Presbyterian in U.S.); Rev. Luther A. Gotwald (United Lutheran); Rev. Byron S. Lamson (Free Methodist); Miss Elizabeth Lee (Methodist); Rev. Frank K. Means (Southern Baptist); Rev. Lloyd S. Ruland (Presbyterian in U. S. A.); Rev. Rolf A. Syrdal (Evangelical Lutheran).

Chicago Council's Laymen Organize

The newest division of the Church Federation of Greater Chicago is the "Greater Chicago Churchmen," made up of laymen.

Organized last June, it now has 85,000 members. Besides the president, James Henderson, there are 12 vice-presidents, each representing an area of Greater Chicago.

The lay organization has launched a drive for \$175,000 for the budget of the federation—the largest in its history. The federation represents 1,200 churches with 400,000 members.

The objectives of the lay division include raising funds for the social welfare, community and cooperative program of the federation; strengthening local churches in problem areas, and welding greater cooperative effort among churches in order to cut down duplication and competition.

humility, especially as regards the Christian education of childhood and youth. It was frankly confessed that improved quality of instruction is no adequate offset to loss of numbers in Sunday schools.

By the same token a new responsibility is being felt for older people. It has been discovered that many of them need wholesome activity rather than comfort, that new skills and knowledge can be acquired much later in life than was formerly supposed.

This Convocation did not try to figure out what some folks could do for other folks. All sorts of folks were there together: white Americans, Negro Americans, Japanese Americans, Chinese Americans, Puerto Ricans, Americans of Mexican background; even the native American Indian, who has been moving to town, was not forgotten. Delegates came from 30 states, the District of Columbia, Hawaii, and three Canadian provinces. They represented 22 denominations, 41 city and 26 state councils of churches, and a number of other agencies, including a number of theological seminaries.

They were concerned that city people be better housed, preferably by private enterprise, if necessary by governmental initiative. They were also concerned that huge housing enterprises

make adequate provision in advance for the churching of the new communities they create. They were convinced that the church must ally itself with every constructive community agency, must help build up its neighborhood, rather than merely build itself up out of its neighborhood.

The church was advised to come out of its ivory tower and recognize the economic forces shaping the lives of its members. It was urged that the pastors of the future be better trained to know the facts of the industrial order. In-service training for all pastors, especially those with deficient general education, was repeatedly stressed.

A Baptist and a Presbyterian presided, worship was led by a New York rector and a bishop of the Evangelical United Brethren Church. Major addresses were given by an Episcopal dean and a Congregational seminary professor. A hundred persons were involved in the Convocation leadership. Those who worked hardest were most grateful for the opportunity. Many of them refused to quit. Manuals of neighborhood cooperation and church public relations are among the permanent materials likely to emerge in due time, as part of the follow-up.

Denominational city societies are to be studied. There is an insistent demand for greater information as to how churches in other cities work together. Gradually a fund of facts regarding city councils of churches is being built up. The size and extent of this new phase of urban church life, with budgets running into the millions, astounds even the best informed.

The Convocation recognized that about the last change made by our highly mobile population is in its church membership. New phone, new milkman, new postman, even a new income tax address; but church membership stays in the old home church. Transfers must be more rapid, clearance more efficient.

City churches in America are going to work together more and more—in the neighborhood, where ecumenicity meets its acid test; in whole cities; and at the national level. There is to be a new body of knowledge of city church life, as of town and country churches. This is what seminaries preparing the pastors of tomorrow are going to teach. There is slowly being forged out on the anvil of cooperative experience a strategy for urban churchmanship for every city and for the nation.

The Detroit Conference Message

(The following excerpts are from the Official Message, which was adopted by the Conference with only one negative vote.)

THE GOSPEL is concerned with all the activities of man, individual and social. Therefore, the Christian faith is relevant to the economic order. The Church, as the custodian of "the sacred and imperishable message of eternal salvation," is charged with a fourfold duty as Christians in fellowship confront the economic life. It must be the teacher of the principles of conduct; a voice of judgment; a guardian of moral and spiritual values already won; and the herald of a better day.

Christians judge all economic systems by the imperatives of the Christian faith; Christians must not identify any economic order with the Gospel . . . Institutions must be tested finally by their contribution to the enrichment of personality.

It is imperative that Christians confronting economic issues first accept Jesus Christ as Lord. He is Our Saviour. Evangelism is the primary task of the Church, and of first importance is the personal experience of the love of God and of its transforming power in human life. Salvation means not only forgiveness of past sins but a new relationship with God which brings assurance of final victory over everything that comes between man and God.

Christians must demonstrate that God rules, and that men of differing views can be one in the determination to discover His will. . . .

The spirit in which Christians approach the complex and baffling problem of contemporary society is of primary importance. The Communion Table should precede the Conference table, because conference with our fellows will be more productive when preceded by communion with Our Christ . . . Christians hold that man is a being of infinite worth, of such worth indeed that God out of love sent His Son that man by faith in Him might be saved. Man is a 'self-conscious personality, free to choose right and wrong, responsible, immortal.

The Sabbath was made for man and not man for the Sabbath. Likewise the economic order was made for man. Just as the state must be regarded as

an instrument to be used by the people and for the people, so too the economic order with its technology and vast industrial machines, the riches of soil and of mineral wealth, must be regarded as God's gift whereby life shall be more abundant.

Christians hold that God's will has been revealed by His Son, and that the Church is summoned to teach the nations whatsoever things Christ commanded us. The Church must keep before men the vision of the just and brotherly society as revealed in the Christian concept of the Kingdom of God, which we believe to be God's will for society.

CHRISTIANS acquainted with the centuries know that the struggle to emancipate the worker is part of the age-long resolve to lift man to the status of brother. . . . In the course of the years, the right to organize was won, the worker became more powerful, and the democratic principle was introduced into the work-life. Meanwhile, ever widening research, the development of technology, the genius of management, the skill of labor, and a growing sense of social responsibility resulted in amazing advances.

But man is still exploited by his brother. Vast inequalities in wealth and therefore in status, fundamental differences in scales of value, and wide disparities in the possession of power create and maintain class consciousness. Class is a concept too small to unite men for social emancipation. Upon the basis of class, all that can be done is to make one class ready to fight another class. Man needs a larger unifying concept. It is found in the Christian ideal of brotherhood under the Fatherhood of God and the Christian teaching of the solidarity of the human family.

Time is of the essence. Principles that mean both unity and justice must be applied soon enough to turn man from the battlefield of class conflict to the cooperative avenues of peaceful progress. The fratricidal struggle of class war upon a world scale must be avoided. . . .

No economic order known to man is worthy of the designation Christian. This is not to equate the different orders in terms of righteousness. The Christian society calls for both free-

dom and justice, and, much more, for brotherhood, and is the final repudiation of totalitarianism that denies liberty to the individual and of the materialism that debases the human soul.

Christians must discover a way in which we can reconcile the necessities of technology and the necessities of brotherhood. . . .

The hunger of any man anywhere becomes the concern of Christian men everywhere. . . .

If man is exploited by man, that becomes an issue of graver import to the theistic Christian than to the atheistic Communist. Unfortunately, masses of mankind think that Communism is more opposed to the "exploitation of man by man" than is Christianity. They are wrong; and it is our high opportunity to prove them wrong. No true Christian is complacent in the face of periodic crises in which millions are denied work, consumers' needs are unmet, and unemployment becomes epidemic. . . .

The Church is summoned to new educational effort through which Christians may come to understand the demands of the Christian faith as Christians confront the economic order. . . . Too often neglected is the consideration of the reasons for the steadily increasing standard of life in the United States, of the remarkable achievements of American productive enterprise, of the research carried on by free men, and of the growing recognition of the place of labor in the free economy. Proposals for change must be examined both in the light of past performance and of freedom and justice.

OUR PAST performance in America has been influenced substantially—at some points decisively—by Christianity. The Christian conscience has been a more important factor in progress toward justice than has any abstract principle of economics. Our institutions and traditions of freedom have permitted the churches to exert this influence. We must not assume that either governmental control or the automatic operation of any economic system can take the place of the conviction and action of Christian people working for justice in a free society. We would extend freedom; totalitarianism would destroy it. We must also resist the temptation to try short-cuts

Billion Given In 1949 Stewardship

FOR THE first time since the United Stewardship Council began thirty years ago to publish figures of contributions to local church expenses and benevolences, the total has exceeded the billion-dollar mark. The members of 52 denominations gave a total of \$1,001,574,371 during 1949, an increase of \$138,603,682, or 13.6 per cent.

Contributions of at least 50 million dollars from 200 smaller denominations are not included in these figures, and neither are millions of dollars contributed to church-related colleges, theological seminaries, church hospitals and church homes, nor contributions of between \$800,000 and a million dollars, made by individuals to city and state councils of churches and to national councils of churches.

Dr. Harry S. Myers, secretary of the Stewardship Council, who compiled the statistics, said that there had been an increase in giving every year

see that its practices square with its preaching. . . .

The Church must proclaim anew the Christian concept of vocation. All work must be seen in terms of its spiritual significance as helping to make possible fullness of life for all men everywhere. . . .

The Church has an unique opportunity and obligation to become a force for reconciliation, without becoming a chaplain to the status quo. Within its membership are men and women of every walk of life. They kneel together at a common altar. . . .

The Church meets human beings who are in need of fellowship, in need of forgiveness, in need of a Father. It sees brothers at times engaged in industrial struggle, but it sees them too when they rejoice in the achievement of a son or bow in sorrow when a loved one passes away. The Church knows that each man must stand at last before his Maker and give account for his stewardship. Out of the fellowship of the Church should come such understanding that men, standing in the shadow of the Cross, will resolve that, in the name of Christ and with the blessing of the Eternal, they will work together to the end that our economic life shall be more worthy of the name Christian.

since 1934 with the exception of 1936, but the increase had not been as high as the increase in national income.

He also added that "this increase for contributions is far less than the increase in spending for alcoholic liquors, soft drinks, candy, football games, jewelry, food and a multitude of other things."

NEW YORK'S 2ND LABOR SCHOOL

A second Labor School has been opened by the Protestant Council of the City of New York. This one is sponsored by the Staten Island Division. It is similar to the school held at the Presbyterian Labor Temple. The classes will run weekly until April 3 and will take up common problems of labor groups.

The Dean of the school is Rev. Carl J. Sutter, a Lutheran pastor of Staten Island, and the Board of Directors comprises 6 members of the school, 3 management representatives, 3 clergymen and 3 members of the Council's Committee on Christian Social Relations.

The Cornell University School of Industrial and Labor Relations is co-operating in giving one course on "How to Conduct a Union Meeting."

Church Unity Can Be Taught

"Churches Working Together" is the subject of a course of four lessons by Clayton B. Wittstruck which appeared in the December *Adult Student*, Nashville, Tenn., a publication of the Methodist Church.

The aim of the course is "to help adults discover practical ways and means by which the several churches representing various denominations in the community can work together for the betterment of all, for the uplift of the community and for the coming of the Kingdom of God."

The topics of the four lessons are: Competition and Cooperation, How to Work Together, Churches Do Work Together, and Cooperative Agencies.

Illustrations are given from the work of local councils of churches, the Federal Council and the World Council.

to justice through centralized authoritarian controls that tend to destroy freedom and undermine the sense of personal responsibility for each to be his brother's keeper in economic life.

Christians are opposed to all who would rule God out of the universe or out of the practices of the economic life. Atheism is unchristian, whether it be affirmed by a philosopher or expressed in practices that disregard God's will. The Church must attack the atheism of orthodox communism in which faith in God is called superstition and also such practical atheism as is present in contemporary capitalism in which God's will is regarded as irrelevant to the economic process, whenever or wherever it appears in the professions, in labor leadership, in farm organizations, in industrial ownership and management. Any order too largely driven by the acquisitive spirit, organized upon autocratic principles and grounded in materialism, must be changed to the end that the motive of service, the methods of mutual aid, the principles of democracy, and a philosophy that stresses the supremacy of personality shall be dominant.

THE CHRISTIAN must face up to the issues that are involved both in free enterprise and in adequate planning for the common good. There is a planning that does mean serfdom. There is a planning that does contribute to freedom. The freedom that enables private enterprise itself to plan must be preserved; but the freedom must be maintained that is essential to democratic decisions in which the people, for example, plan, through their government, for national defense, public education and health, conservation of natural resources, fiscal and foreign policy, co-operation in international bodies, as well as control of monopolies and restraint of antisocial individuals and groups.

The challenge to free enterprise that lies in monopoly must be considered. Selfishness seldom thinks beyond immediate interests, and cannot be relied upon to plan for the well-being of future generations or for the conservation of natural resources. Freedom must be interpreted to include freedom for all men, the strong and the weak, the talented and the handicapped; and such freedom involves clear distinction between the planning that enslaves and the planning that emancipates.

The Church itself as employer must

National Bodies Share Anti-Communist Rally

The Federal Council of Churches was one of the national organizations represented at the "All-American Conference" held in New York on January 28 and 29 to discuss the coordination of their efforts against Communism.

The chairman of the conference was George N. Craig, national commander of the American Legion, which initiated the conference and invited other organizations to share in it.

Among the many other national bodies represented at the conference were the American Association of University Women, the American Federation of Labor, the American Bar Association, the American Jewish Committee, the American Medical Association, the United States Chamber of Commerce, the Catholic War Veterans, the National Association of Manufacturers and the General Federation of Women's Clubs.

The Federal Council was represented at the conference by Dr. Daniel A. Poling, Dr. Frederick L. Fagley, Mr. Ralph Montgomery Arkush and Dr. Samuel McCrea Cavert. Dr. Poling was one of the speakers at the banquet, the other being Monsignor Fulton J. Sheen.

The main outcome of the conference was a decision to create a continuing clearing-house of information and planning, which the various organizations represented at the conference, as well as some others, will be invited to join.

TELEVISION WORKSHOP HELD

The Radio and Television Committee of the Philadelphia Council of Churches invited 40 local persons associated with religious radio and television work to participate in its second Television Workshop, held on February 14.

The chief feature of the program was the production of "Puddin'head's Dream," the dramatic account of a young boy's realization of his dependence upon the brotherhood of man for his existence. The director was Mr. Robert Hannum, formerly of WPIX and now assistant director of the dramatic workshop in New York. Five members of workshop student staff played the parts in the drama. Rev. Robert W. Bringhurst is chairman of the Radio and Television Committee.

BOOKS RECEIVED

- FUNDAMENTAL MORAL ATTITUDES, *Dietrich von Hildebrand*, Longmans, Green & Co., New York, N. Y. \$1.75
- AS A MIGHTY STREAM, THE PROGRESS OF JUDAISM THROUGH HISTORY, *Julian Morgenstern*, Jewish Publication Society of America, Philadelphia, Pa. \$4.00
- THE PLACE OF RELIGION IN PUBLIC SCHOOLS, *Virgil Henry*, Harper & Brothers, New York, N. Y. \$2.50
- COMMUNITY ORGANIZATION AND PLANNING, *Arthur Hillman*, The Macmillan Co., New York, N. Y. \$4.00
- DOORWAY TO A HAPPY HOME, *Mrs. Clarence H. Hamilton*, The Bobbs-Merrill Co., Indianapolis, Ind. \$2.50
- HELPING BOYS IN TROUBLE, *Melbourne S. Applegate*, Association Press, New York, N. Y. \$1.75
- ETERNAL VALUES IN RELIGION, *James Bissett Pratt*, The Macmillan Co., New York, N. Y. \$2.00
- REGIONAL PLANNING FOR SOCIAL WORK EDUCATION, *Lora Lee Pederson*, Vanderbilt University, Scarritt College and Peabody College, Nashville, Tenn.
- THAT OLD-TIME RELIGION, *Archie Robertson*, Houghton, Mifflin Co., Boston, Mass. \$3.00
- OUR JERUSALEM, AN AMERICAN FAMILY IN THE HOLY CITY, *Bertha Spafford Vester*, Doubleday & Co., Inc., Garden City, N. Y. \$4.00
- GROWING WITH THE YEARS, *Kenneth J. Beaton*, United Church of Canada, 299 Queen Street, Toronto 2B, Ont., Canada
- LEAVES FROM A RUSSIAN DIARY—AND THIRTY YEARS AFTER, *Pitirim A. Sorokin*, Beacon Press, Boston, Mass. \$3.50
- THE PILGRIMAGE OF HARRIET RANSOM'S SON, *Bishop Reverdy C. Ransom*, African Methodist Episcopal Sunday School Union, Nashville, Tenn. \$2.50
- CHRIST'S VICTORY AND OURS, *Frederick C. Grant*, The Macmillan Co., New York, N. Y. \$2.00
- THE GREAT REDEMPTION, A LIVING COMMENTARY ON PAUL'S EPISTLE TO THE ROMANS, *Chester Warren Quimby*, The Macmillan Co., New York, N. Y. \$2.50
- THE LIGHT OF THE WORLD, *Greville Cook*, The Bobbs-Merrill Co., Indianapolis, Ind. \$3.95
- THE APOSTOLIC FATHERS: AN AMERICAN TRANSLATION, *Edgar J. Goodspeed*, Harper & Brothers, New York, N. Y. \$3.75
- EARLY CHRISTIANS OF THE 21ST CENTURY, *Chad Walsh*, Harper & Brothers, New York, N. Y. \$2.00
- THE ART OF BOARD MEMBERSHIP, *Roy Sorenson*, Association Press, New York, N. Y. \$2.50
- THE MODERN MARTYR, *Marion L. Talamantez*, Meador Publishing Co., Boston, Mass. \$2.50
- LUTHERANISM AND THE EDUCATIONAL ETHIC, *Russell A. Peterson*, Meador Publishing Co., Boston, Mass. \$1.50
- THE NATURE OF MAN, A DISCUSSION, *A. William Loos*, Editor, Church Peace Union and World Alliance for International Friendship through Religion, New York, N. Y. \$1.00
- THE CITIES OF ST. PAUL, THEIR INFLUENCE ON HIS LIFE AND THOUGHT, *Sir William Ramsay*, Baker Book House, Grand Rapids, Mich. \$4.00
- ENDURING SATISFACTION, *William P. McEwen*, Philosophical Library, New York, N. Y. \$4.75
- THE JEWS, THEIR HISTORY, CULTURE AND RELIGION, 2 Volumes, *Louis Finkelstein*, Editor, Harper & Brothers, New York, N. Y. \$12.00

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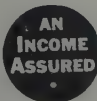
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RADIO PROGRAMS

MARCH, 1950

SUNDAYS—Dr. Ralph W. Sockman, "National Radio Pulpit" WNBC and Network 10:00-10:30 A.M. Dr. John Sutherland Bonnell, "National Vespers"—WJZ and Network 1:30-2:00 P.M. "Radio Chapel"—Dr. Ernest R. Palen—WOR only (not network) 9:30-10:00 A.M.

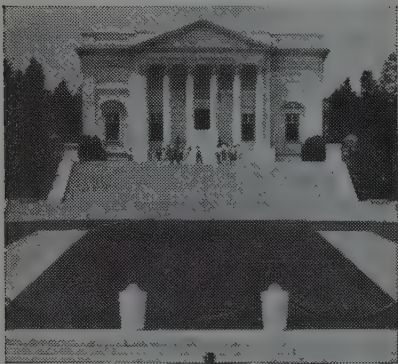
MONDAYS—Dr. Arthur Acy Rouner—"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M. WJZ and network 11:30-



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WEDNESDAYS—Dr. Allen E. Claxton—"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M. WJZ and network 11:30-11:35 P.M. Dr. J. Richard Sneed—"Faith in Our Time" 10:15-10:30 A.M. network only (not WOR)

THURSDAYS—Dr. Samuel M. Shoemaker—"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55-9:00 A.M. WJZ and network 11:30-11:35 P.M.

FRIDAYS—Dr. Paul H. Conrad—"Gems for Thought" ABC network 8:45-8:50 A.M. WJZ local 8:55-9 A.M. WJZ and network 11:30-11:35 P.M.

SATURDAYS—Dr. Ronald Bridges—"Religion in the News" KNBC (San Francisco) 3:15-3:30 P.M. PST, 6:15-6:30 P.M. EST

TELEVISION PROGRAMS

MONDAYS—Rev. William Quigley—WABD—Channel 5, 10:45-11:00 A.M.

TUESDAYS—Panel Discussions—WABD—Channel 5, 10:45-11:00 A.M.

THURSDAYS—Dr. Jesse William Stitt—March 2, 16, 23, 30; March 9 Film—Church World Service.

Unless otherwise noted, all programs are broadcast on Eastern Standard Time.

RETREAT DISCUSSES SEX

In Indianapolis recently the theme of the annual Church Laymen's Retreat was "Sex in the Christian Social Order."

The Retreat, sponsored by the Church Federation of Indianapolis, was attended by more than 250 people, most of whom were leaders in the congregations. Eighty persons came to see and discuss the films "Human Reproduction" and "Human Growth."

The meetings were held at Butler University School of Religion. The principal speaker was Roy E. Dickerson, executive secretary of the Cincinnati Social Hygiene Society.

Radio Expeditors

(Continued from Page 14)

THERE ARE some outstanding religious programs on the major networks but they could have far wider coverage if laymen would get to work as expeditors and stir up local interest in their use. The inspiring sermons of John Sutherland Bonnell in "National Vespers" are heard regularly by an estimated 2¼ million families but the program is carried by only 102 of the 284 stations affiliated with the American Broadcasting Company. Similarly the program "Gems For Thought" is carried on only 73 ABC stations, the Columbia Church of the Air is heard on 103 of the 175 stations in the CBS network, "Faith In Our Time" is carried by only 133 of the 526 stations of the Mutual Broadcasting System and the "National Radio Pulpit" is heard on only 93 and "Religion in the News" on only 41 of the 167 National Broadcasting Company stations in the United States. Expeditors should encourage additional network stations to carry these programs.

There are other programs the expeditor would desire to publicize, such as "The Greatest Story Ever Told", which is carried on all ABC stations.

A leaflet entitled "Religious Radio Expeditors" has been prepared as a beginning guide for laymen who will undertake this important service. A copy may be had without cost by writing to the Protestant Radio Commission, 297 Fourth Avenue, New York City.

Ohio Peace Prize

The winner of this year's Prince of Peace Declamation Contest was Marcia Hickman, a high school student of Van Wert, Ohio. Her subject was "What Manner of Men Are We?" The contest has been sponsored annually for a number of years by the Ohio Council of Churches. Finals are held in connection with the pastors' convention. 4,300 high school boys and girls competed. First prize was a four-year free tuition college scholarship and \$200.

New Evangelism Leaflets

The Federal Council's Department of Evangelism offers five new leaflets: "Prayer Cells," by Samuel M. Shoemaker (Price: 5c per copy) "Fifty Great Days"—Easter to Pentecost Program (Price: 5c per copy) "How to Conduct a Community Religious Census" (Price: 3c per copy) "Beginning with Ourselves," by the Rt. Rev. Stephen Neill (Price: 10c each; \$1.00 per dozen; \$7.50 for 100 copies) "1950 Speaks"—card (4 x 9) in two colors (Price 1c each)

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MINISTRY COORDINATED IN BOARDING HOMES

The Federation of Churches of Rochester, N. Y., has applied comity principles to the handling of the Protestant ministry in the supervised boarding homes of the city.

At the request of the Council of Social Agencies for a spiritual ministry to the Protestants in these institutions, each of the 26 boarding homes has been allotted to a church as its special responsibility. The churches belong to seven denominations: Methodist, Presbyterian, Episcopal, Reformed, Evangelical and Reformed, Evangelical United Brethren, and Baptist.

Military Chaplains Share Evangelism Conferences

Six Spiritual Life Conferences for chaplains will be held in June this year, according to plans being made by the Federal Council's Department of Evangelism.

These conferences will last for three days each and will include chaplains of all four branches of the military services.

The schedule is as follows:

Hartford, Conn. (Hartford Theological Seminary)—June 6-8

Washington, D. C. (The American University)—June 7-9

Lincoln, Nebraska (Nebraska Wesleyan University)—June 13-15

Jacksonville, Fla. (U. S. Naval Air Station)—June 14-16

Berkeley, Calif. (Berkeley Baptist Divinity School)—June 20-22

Kerrville, Texas (Methodist Assembly Grounds)—June 27-29

The committee making the arrangements is composed of representatives of the four branches of the military services, the General Commission on Chaplains and the Department of Evangelism of the Federal Council.

The five Spiritual Life Conference for Chaplains of the Air Forces held last June were so successful that it was decided to hold similar conferences this year which would include chaplains of the Army, Navy, Air Forces and Veterans Administration.

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WILSON IS HONORED BY UNITED CHURCH CANVASS

In his dual capacity as chairman of the Industries Advisory Committee of the Advertising Council and of the Sponsors' Committee of the United Church Canvass, Charles E. Wilson, President of the General Electric Co., was given a special citation by the United Church Canvass.

The certificate of appreciation was presented by Francis H. Harmon, vice-chairman of the Planning Committee of "Religion in American Life," and accepted for Mr. Wilson by Charles G. Mortimer, Jr., vice president in charge of marketing of the General Foods Corporation. It was given "in special recognition of outstanding leadership" in the "Religion in American Life" Campaign.

The citation read as follows:

"In the 1949 'Religion in American Life' campaign, American business and advertising, through the Advertising Council, recognized as never before the paramount significance of spiritual values in our American life; and in cooperation with national and local religious groups across the nation, joined in a concerted effort to emphasize to everyone the importance of religion and our religious institutions.

"Probably never before have adver-

tising and the modern means of communication been used so effectively in behalf of religion. The campaign served to remind the American people of their spiritual traditions and to call them to a deeper consecration and devotion to the Divine Spirit that rules the lives of men."

QUINTER MILLERS VISIT CANAL ZONE PARISHES

Dr. J. Quinter Miller, associate general secretary of the Federal Council of Churches, and his wife, vice president of the United Council of Church Women, are making a three-weeks inspection tour of Protestant churches in the Panama Canal Zone. They will sail for home March 10.

Dr. and Mrs. Miller are visiting the Canal Zone at the invitation of the General Council of the Union Church of the Canal Zone. By a special act of Congress, unique in Protestantism, the Union Church is under direct trusteeship of the Federal Council of Churches.

Dr. Miller is the staff executive in charge of general counseling, trusteeship and oversight of the interdenominational church and its seven parishes. Mrs. Miller also is a leader in the United Christian Missionary Society of the Disciples of Christ.

JUNIOR CHOIR PAEAN

Over 450 children from 20 Albany (N. Y.) churches sang together in one mass choir on February 26. The occasion was the tenth annual Festival of Junior Choirs under the sponsorship of the Federation of Churches of Christ in Albany and vicinity. The festival was broadcast over Station WOKO.

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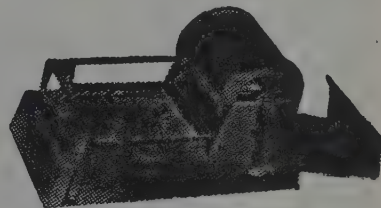
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RECENT GROUP MEETINGS HELD HERE INCLUDE:

General Synod of the Reformed Church in America (one of first church groups to meet at The Inn in early thirties—since then, at least a dozen times.)

Board of Missions and Church Extension of the Methodist Church (December Annual Meetings continuously since 1943).

Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States.

Foreign Missions Conference.

Home Missions Council.

*Missionary Education Movement.

Committees of the International Council of Religious Education.

United Stewardship Council.

General Assembly of the United Presbyterian Church of North America

The Committee on United Promotion and many other Groups of The Presbyterian Church in the United States of America.

The Provisional Committee of the World Council of Churches (April, 1947—only meeting held in America, up to that time, of this important Committee).

Western Section of the Alliance of Reformed Churches.

Lutheran Student Association.

National Preparatory School Conference

Eastern Pennsylvania Y.M.C.A.

Spiritual Emphasis Retreat.

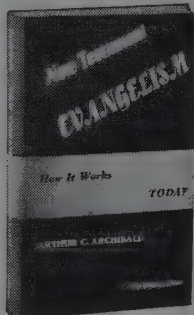
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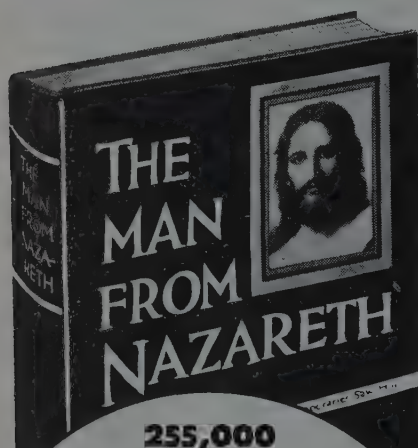
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(Continued from Page 7)

Mr. Sargent said there is no important economic difference between communism and socialism, explaining that they use different methods to achieve their end. He said their ultimate economic aims are the same.

MOST OF THE WORK of the Conference was done in six groups discussing four different agenda topics. Before going to their group discussions, all of the delegates heard brief statements summarizing the background papers which had been prepared by special committees and distributed to them in advance of the Conference.

These introductory statements were made by the following: Dr. Edward L. Cushman, an Episcopalian and director of the Institute of Industrial Relations at Wayne University, on "The Individual: Conflicting Motives and Claims"; Professor Justin Wroe Nixon, a Baptist, from Colgate-Rochester Divinity School, on "Organized Groups: Freedom of Enterprise and Social Controls"; Dr. William Adams Brown, Jr., a Presbyterian and economist on the staff of the Brookings Institution, on "The World: The American Economy in Relation to World Needs and Resources"; and Dean Clair K. Searles, a Methodist and dean of the School of Business Administration of

Toledo University on "The Church: Their Problem in Relation to Economic Life."

Most of the work of the Conference was done in discussion groups, which considered the above topics. Background papers had been written by preparatory committees and circulated to the delegates prior to the Conference. But the groups formulated their statements. These were considered at the plenary sessions and, after some revision, were referred to the church for study and appropriate action. They were not adopted as was the Conference Message.

At the worship service on Sunday morning, Mr. Charles P. Taft gave an address which was received with enthusiasm.

President Flemming closed the Conference with a summary address.

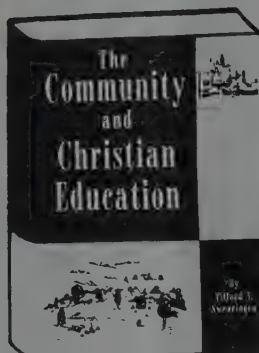
L.A. Welfare Bureau Marks 10-Year Success

The Church Welfare Bureau of Los Angeles Church Federation issued a booklet "Stepping Stones to Christian Service."

This tells the story of its ten years of activities and accomplishment. The bureau has made noteworthy progress in solving the problem of the division between church work and social work.

The Secretary of the Federation is Rev. E. C. Farnham.

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AMONG THE NEW BOOKS

Best Sermons 1949-50 Edition

Edited by G. PAUL BUTLER. New York: Harper & Brothers; \$3.00

This is the fourth in the series of volumes entitled *Best Sermons*, edited by G. Paul Butler at two-year intervals. The 52 sermons in this volume were selected from 6,585 sermons read by Mr. Butler and his committees. The sermons are drawn from the Protestant, Catholic and Jewish faiths and from various parts of the world. Committees from each of these faiths assist the editor in the selections from the preaching of their respective faiths. Obviously, sermons from such wide and varied sources would reflect a variety of theologies. This is undoubtedly one of the great values of the volume. It provides the reader with an opportunity to become acquainted with some of the world's great preaching based on a variety of theological presuppositions.

The sermons in this volume represent the various types of preaching as to plan and content. All of them are addressed to the needs of contemporary man. Some speak to the social problems of our time, and others are concerned with the inner personal strains and needs of men.

Many people complain that sermons do not make interesting reading. This volume may be recommended as being both readable and edifying.

—G.D.K.

Edward Lindsay Powell Preacher-Citizen-Friend

By ANNA M. D. POWELL. The Herald Press, \$3.00

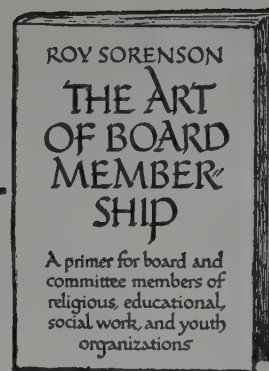
This book is a tribute to a remarkable preacher, written by his wife. For over forty years, Dr. Powell was the minister of the First Christian Church of Louisville. This is a story of his life and ministry in that city, and reflects the influence of one of the most effective pastors of Louisville. The Disciples of Christ have had many outstanding "princes of the pulpit" across the years, but none of them has surpassed E. L. Powell. The writer of this book begins at his boyhood and, step by step, tells the story of his life; of their home; and his ministry in a great city of the South. Prior to her marriage to Dr. Powell, Mrs. Powell was a medical missionary in India. She has written a splendid book, which will be of special interest to preachers who like to read the story of other preachers' lives and work.

—J.M.B.

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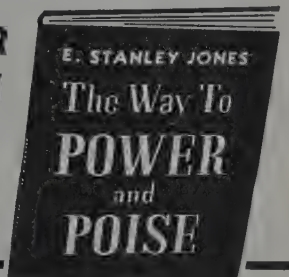
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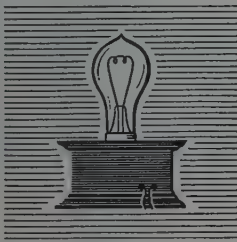
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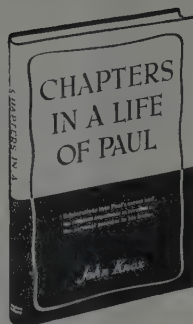
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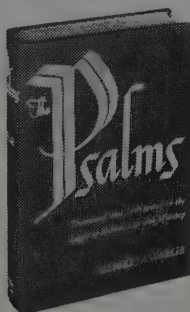
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language. The volume nevertheless fulfills its purpose of translating the Sacred Scriptures into the simple basic English of our time.

This is a major work on which a group of English scholars has been working for twenty years. The committee responsible for the translation worked from the latest Hebrew and Greek manuscripts under the direction of Prof. S. H. Hooke, professor emeritus of Old Testament Studies in the University of London. This work in turn was reviewed by a committee of Syndics of the Cambridge University Press with a view particularly to the "Basic" forms used.

As is noted in the volume, "the narrow limits of the word list make it hard to keep the Basic completely parallel with the Hebrew and the Greek, but great trouble has been taken with every verse and every line to make certain that there are no errors of sense and no loose wording."

The translators have done a most worthy job in giving to our contemporary life a translation of the Bible which is framed in simple language, clear and reverential. It is worthy of the attention of all those interested

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The book is handy in form, being 5½ by 8 inches in size, and about an inch thick. It contains 910 pages. While the type is of necessity small, there is an unusual amount of white space to relieve this factor. The printing is clear and attractive.

—D.E.

Phillips Brooks Selected Sermons

Edited and with an introduction by
THE RT. REV. WILLIAM SCARLETT.
E. P. Dutton & Co., \$5.00

When one reads these selected sermons it becomes clear immediately why Phillips Brooks was one of the greatest preachers of all time. His sermons are a direct, clear, and personal witness of Christ. "Often" he said 'I have only one sermon.' And this theme—the sacredness, the beauty, the glory of life, because all men were the children of God, and Christ the eternal Son—he saw through a hundred facets, and expressed in as many ways."

These 31 sermons are full of power. They reveal the Christ that laid hold of his life and enabled him to excel as a preacher. Each sermon is excellent but the two "Whole Views of Life" and "The Shortness of Life" are worth the price of the book alone.

J.L.S.

Killers of the Dream

By LILLIAN SMITH. W. W. Norton & Co., New York, \$3.00

The author states in the Foreword that "this book is addressed to men and women who are concerned with the continued existence of an earth trembling between past and future. Hard, bitter facts of life are discussed in it that neither children nor fools can be nourished on." The problem that Miss Smith undertakes to resolve is "why has the white man dreamed so fabulous a dream of freedom and human dignity and again and again tried to kill his own dream?"

The dropping of the atom bomb on Hiroshima, August 6, 1945, seems to have set off a chain of thought in the mind of Lillian Smith that materializes in "Killers of the Dream." The author's reputation as a result of "Strange Fruit" and her continuing interest in the South's treatment of the Negro have led the general public to classify this work as another effort to help resolve the racial tension of the day. "Killers of the Dream," however, deals with a much larger problem, one that brings race in as just a very small part of the total picture.

The book is divided into four parts: The Dreamers; The White Man's Burden is His Own Childhood; Giants in the Earth, and The Dream and Its Killers. The author uses this opportunity to give an exposition of her philosophy of life. One finds three words which occur again and again, "sin, sex and segregation." These powerful loaded symbols have served as the "killers." Because of these the



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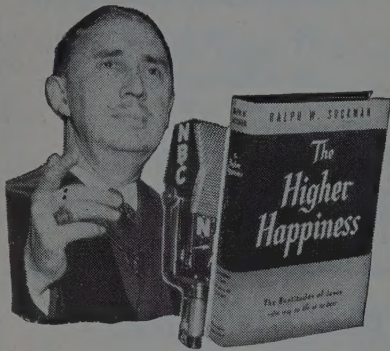
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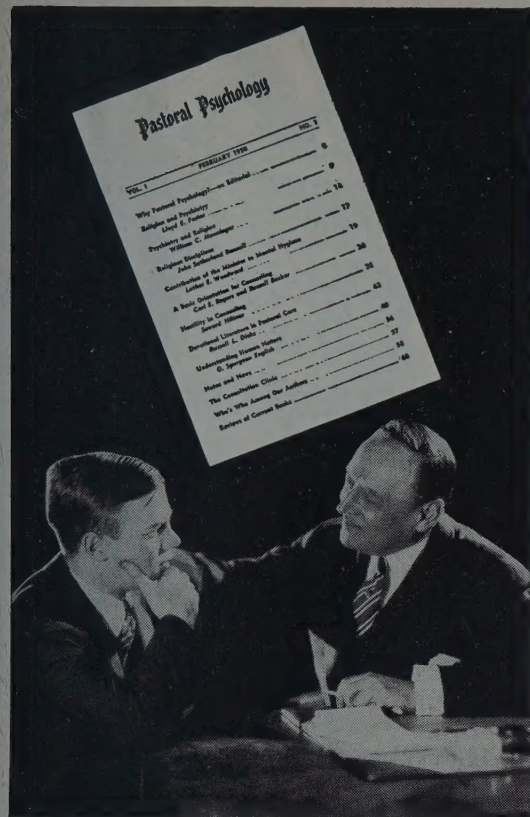
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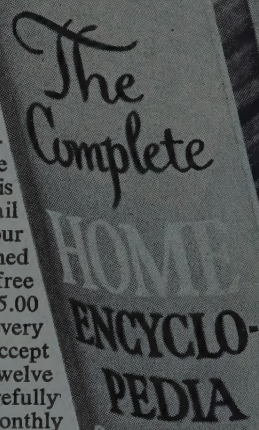
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